

4

A DAY-STARRE

FOR

Darke-wandring Soules:

Shewing the Light, by a
Christian Controuersie:

OR

Briefely and plainely setting forth
the Mysterie of our SALVATION.

DIVIDED INTO

Principles, Obiections, and Answeres.

BY

RICHARD NICCOLLS, th'elder, of the
Inner Temple London, Gent. deceased.

PUBLISHED

For the generall benefit of all those who
heartily, and with a true Faith, desire
their owne Saluation: by *1613.*

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Christian Conscience:

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BY
RICHARD NISCOLL, Minister of the
New-Testament Church, London.

PRINTED
For the general benefit of all those who
desire to know the truth of the Gospel,
and to be able to give an account of it.

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TO
THE RIGHT
HONOURABLE,
and truely religious Lady,
the Lady ANNE GLEHAM,
I. C. wisbeth encrease of all
godlinesse and vertue, with
the fruition of eternall
HAPPINESSE.

Right Honourable:



Seuery good Ar-
tist laboureth with
much paines to
recusie and bring
into due forme
and order, the Art which hee
himselfe professeth; and seeketh

The Epistle

all possible wayes and meanes
to attaine to the perfection
thereof; adding thereto his
owne practice and experience,
thereby to make it more facile
and easie to be attained vnto by
future Posterities; and vnto
them conueying it, as it were
a matter hereditarie, and which
by succession they ought to en-
ioy. Euen so ought euery true
Christian with his best endea-
uours, industrie and trauaile,
labour to finde out the true
Principles and Grounds of
Christian Religion; and therein
through his owne industry (di-
rected by the Spirit of the
Highest) daily seeke to attaine
to the perfection of that blessed
Truth which is the sole Di-
rectresse to eternall Happinesse
and the profits of his Christian
Labours

Dedicatorie.

Labours to participate to all succeeding Ages. And as none can profit in any Science, without first knowing the Fundamentall Reasons and Grounds thereof; so it is impossible for any man to attaine to the perfection of Christian Religion, vnlesse hee be first instructed in the certaine and infallible Grounds and Principles of the same: with which this worthy and religious Author was well furnished, as by this ensuing discourse, or Treatise, made for the private vse of himselfe and his Wife, who being a godly and religious Gentlewoman, imparted the same to some few of her friends; amongst whom, my selfe (as vnworthiest of those few) had a written Copie, which (most Vertuous Lady)

The Epistle

remayning in my custody (and the Author being a Gentleman, vnder whom I had part of my Education, and fearing lest this Orphant (turned naked into the World, without a Protector and Patron) might by sinister and fatall occasion happen into the hands of some professed (though priuate) enemies; and there be smothered by those irremarkable persons mentioned in the *Reuelation* to haue receiued the marke of the Beast) depriving the Author of his due and well deserued commendations, and the World of so honest and religious a worke, I could doe no lesse then cause it to be published, as well for the generall good of the well-affected and religious, as also for an Example and President vnto
all

Dedicatorie.

all men to imploy their labours
in godly exercise, for the bene-
fit of their Christian Brethren.
And considering with my selfe
where to bestow it, I was em-
boldened by the inducement
of diuers reasons to select your
Ladiship, as one most worthy to
be the sole Patronesse and Pro-
tector of this godly Treatise,
knowing your Honourable Vir-
tues and sinceritie of Religion
to be such as are of force e-
nough to make that commen-
dable which onely by your Ho-
nours name is graced, in re-
spect of which, and diuers o-
ther Honourable Curtesies, for
which I am oblieged to your
Ladiship, I most humbly pre-
sent vnto your fauourable view
and Honourable protection, the
zealous and truely religious la-

The Epistle

bours of this godly Gentleman; challenging nothing to my selfe but the imperfections in the harsh composure of the stile, which if your Honour vouchsafe to receiue, it may be that although in the perusing thereof your Ladship shall not finde any matter which you are ignorant of, yet may it confirme that which otherwise your Honour may doubt in; or at least make it more euident by deliuering the Circumstances in more particular termes.

And as in the Author it deserueth a generall and perpetuall remembrance, so doth it argue in him a most godly and good minde, in labouring to finde out that which gaue a comfortable end to all his Labours, for the which doubtlesse
A hee

Dedicatorie.

he now possesseth an vncorruptible and immortall Crowne of Glory in the World which shall neuer end. To the which, after many, long, and happy yeeres, with much honor in this life, liued to the glory of God, and to the comfort and reliefe of his poore and afflicted Members, the Lord bring your Honour, with peace and quiet Conscience.

Your Honours

solely deuoted

in all seruiceable duty,

and dutifull Affection,

J. C.



To the READER.



Christian Reader, how intricate and difficult a matter it is to content the various conceits of the generall multitude, I doubt not but is well enough knowne to thee : and how curious (seeming) Schollers are in perusing the labours of euery one, daily experience makes it manifest, who notwithstanding the benefit which they might reape vnto themselues by obseruation,
if

To the Reader.

if (without affectation of their owne inuention) they would with mature Iudgement, and aduised patience, diligently read the good and godly Workes of Religious Persons, doe studie with all diligence, to lay some scandalous imputation not onely on the Author, but the poore innocent Booke, who would if it were possible, laugh at their ignorance.

How then shall this poore Booke dare to aduenture it selfe among so many enemies, but in hope of the kinde censure of the Learned, godly, and zealous Christians: In expectation of which, with their louing acceptance of the Fruits of the Authors Labours, it dares oppose it selfe to the generall view of the world, without fearing
any

To the Reader.

*any the Calumnies of carping
Zoilists, or those which beare
the irremarkable marke of the
Beast, mentioned in the Reuela-
tion of S. Iohn.*

*And so rests thine to use and
peruse.*

CER-



CERTAINE
Grounds, or Princi-
ples of Christian Religion,
briefely and plainely setting
forth the Myserie of our
SALVATION.

The first PRINCIPLE.



Very one of vs, who
by generation de-
scend of Adam, of
our selues, by Na-
ture, cannot so
much as thinke any
good thoughts, much lesse doe any good
deede, but all our thoughts, words, and
workes are onely euill continually,
Gen. 6.5. Rom. 3.9. Iohn 15.5.

Notes

Notes upon the first Principle.

THE first cause of this our corruption is, because that every one of vs who come of *Adam*, sinned in the same sinne that *Adam* sinned: viz. In eating the forbidden fruit, and are guiltie thereof before God. *Rom. 5. 12. Heb. 7. 9. 10.* The reason hereof is, because that *Adam* (as our common Procurator or Factor, *Tam ad perdendum quam ad lucrandum*) did beare the person of vs all, being then in his loynes: Therefore looke what hee gained, hee gained for himselfe and vs, and looke what hee lost, hee lost for himselfe and vs, then being in his loynes. *1 Cor. 15. 22.* The second cause of this our continually sinning is, because that every one of vs who come of *Adam*, are by Gods decree (manifested and pronounced to *Adam*) fallen into this heauie punishment for our trans-

Calvin. Instit.
lib. 1. cap. 1.
Seft. 7.

Gen. 2. 17.

transgression in *Adam*, viz. vvee are tainted with originall sinne. This originall sinne is a corruption of the powers of the Soule; and that not in some, or in part, but of all and wholly: and so by this originall sin, first, wee are deprived not of some, but of all good inclination, and doe want not some, but all goodnesse: and secondly, thereby we are inclined and prone, not to some, but to all euill, and not onely inclined and prone, but also naturally fruitfull, not of some, but of all sinnes; as ha- uing the seeds of all sins bred within vs: so that, although sinnes doe not breake out in all men alike, neither is any man found who putteth all sins in practise. Yet take the most ciuill and best natured man in the World, and by *Nature* the seeds of all sinnes are in him: but the generall restraining grace of God doth many and diuers wayes restraints all men from comming into many sins, chiefly for the good and quiet- nesse

nesse of his Church, and also for
 the maintaining and vpholding the
 societie of the world. Which re-
 strayning grace of God, if it should
 be withdrawne, then euery man
 without exception would breake
 out into euery sinne, to the viter
 overthrow of all Societies and
 Common-weales. The godliest and
 best men can best testifie of these
 inbred seeds of corruption, for they
 best know what a do they haue with
 their corrupt natures, and how dif-
 ficult a thing it is to keepe them
 within the compasse of obedience,
Rom. 3. 9. 10. 11. The third cause of
 this our continuall sinning doth rise
 from the consequence of the two
 former causes, *viz.* Euery one of vs
 Man or Woman, high or low, rich or
 poore, borne in the visible Church,
 or without, as he cometh of *Adam*,
 & is borne of his father and mother,
 for our transgression and originall
 sinne from and in *Adam*, is hated of
 God, & is Gods enemy, and the bond-
 slave

darke wandring Soules.

5

slauē of *Sathan*; who vntill the time of regeneration raigneth and ruleth in the heart of euery one of vs, and haileth euery one of vs forward to the height & perfection of wickednesse, so farre as he is permitted by the powerfull hand of God, vvhv will suffer neither wicked men, nor the Diuell himselfe, to put in practise euery wickednesse they could and would, if God should withdraw his restraining hand, *Ephes. 2. 2. 2 Cor. 4. 2 Tim. 2. 26.*

Obiection.
It is against common reason (say the *Pelagians*) that all men should be made guiltie of one mans fault; and therefore (say they) *Adam* sinned to his owne proper hurt, and by his transgression hurted not his posteritie. And in this that *Adams* sinne is passed to his posteritie, that is come to passe by imitation, and not by propagation.

Answer.
This Obiection being beleueed,
B vterly

Rom. 5. 19.

utterly ouerthroweth our free Iustification by Christs righteousnesse, performed by himselve, and imputed vnto vs, as done by our selues. For if *Adams* sinne is passed ouer vnto vs, his posteritie, by imitation onely, then also doth it follow that wee haue no other profit by this righteousnesse of Christ performed by him for vs, then that he is set before vs for an example to follow: for in what sort wee are made partakers of *Adams* transgression to our condemnation, in the same sort we are made partakers of Christs righteousnesse to our Iustification. And so againe in what sort we are made partakers of Christs righteousnesse to our Iustification: in the same sort wee are made partakers of *Adams* transgression to our condemnation. And therefore as we being in Christ as our head and roote, are iustified by the communication of his righteousnesse (it being imputed to vs as done by our selues) because that in him

him and by him, by reason of our vnion with him we haue fulfilled the Law, and satisfied Gods iustice. So wee being come of *Adam* as the roote of all mankind, originally are guiltie of his transgression, because that in him and by him, by reason of our vnion vwith him wee haue all sinned.

2 *Obiection.*

The Soule is newly created, and commeth immediatly from God, who is perfectly righteous, and so the Soule cannot be naturally and originally sinfull as the flesh, vvhich descendeth from *Adam*. And it being a spirit, and a thing immateriall can not be infected of the body being a thing materiall. Therefore it standeth not with Gods iustice, that the soule, hauing no sinne of her owne, should beare the sinne of another, namely of *Adam*, which was committed so long before: neither is it to be thought, that God who forgiueth vs our owne sinnes, will

Caluin. *Instit.*
lib. 1. cap. 1.
Septo.

impute the sinnes of another vnto
vs.

Answer.

The cause of our hereditary corruption, as well of our soules (which by God are into vs infused pure, and by vs from him receiued pure) as of our flesh which descendeth from sinnefull *Adam*, is not in the substance of the soule, or in the substance of the body, but in this that vnto the penaltie of God, the Creators decree, by *Adam* wittingly and vvilfully transgressed, *Adam* and all his posteritie, both in their soules and bodies, were and are to be subiected. For, why should any *Pelagian* thinke of this, as hard and vnreasonable, seeing it seemeth vnto our selues iust and reasonable, that the Potter may dispose of his Pots, made by himselfe, to what vse he wil; and seeing it seemeth iust and reasonable to our selues to subiect to lawes made by our selues, both the *Parents* and the *Children* vnborne,
and

and their posteritie long after succeeding.

3 *Obiection.*

Against this first principle, the *Papists* do further obiection, That man hath free-will, which vvhosoever denieth (say they) is worthy to be beaten like a Stocke-fish, vntill he confesseth that they who beate him haue free-will either to beate him or to cease from beating him: for if one doe denie the fire to be hot, the best way to perswade such a one, is to cast him into an hot Ouen.

Answer.

The answer vnto this obiection is this: First that all reasonable creatures haue free-will in morall and ciuill acts: and secondly, that all wicked men haue free-will from co-action and violence: thirdly, that among all sinnes wicked men make free choise to put some in practise. But this freedome is wanting to *Adams* posteritie, so mis, by nature, to thinke or doe any thing which is

good before God, and acceptable in his sight, because that by *Adams* transgression mans free-will is brought into the bondage of sinne.

4 *Obiection.*

If mans free-will by *Adams* transgression be in such bondage of sinne that it cannot make no choise of good, then doth free-will lose its owne nature: for where sinne must needs be chosen, there can be no libertie; and consequently all the libertie which mans free-will hath, is freely to giue to the Diuell, and so man is by God punished for that which hee cannot auoid.

Answer.

There be three kindes of liberties or freedoms: the first, is libertie from compulsion: the second, is libertie from sinne: the third, is libertie from miserie. The first kinde of libertie was in *Adam*, and shall be for euer in *Adams* posteritie; but libertie from sinne, and libertie from miserie, cannot be had in this life,
but

but for as much as this bondage of sinne, or necessitie of sinning, is come vnto vs by our owne voluntarie acts (for in *Adam*, by eating the forbidden fruit, wee all being in his loynes voluntarily sinned) wee are all with the bondage of sinne and miserie iustly punished in him for his and our owne disobedience.

Obiection.

To feede the hungry, to clothe the naked, to honour our Parents, to serue our Maisters faithfully, to obay our lawfull Gouvernours, to dye in defence of our Country, and such like deedes done by *Infidels*, are good deedes, and no sinnes, and therefore men, by *Nature*, before regeneration, haue choise and libertie of will to doe some good deeds which are no sinnes.

Answer.

S. Augustine in his fourth Booke cap. 3. against *Iulian the Pelagian*, answereth that such acts done by *Infidels* are doublelesse sinnes; not that

in their owne nature they are sins, but because they are not of Faith: for, *whatsoever is not of faith is sinne, Rom. 14. 23.* For that, *without faith it is impossible to please God. Heb. 11. 6* Again, the Apostle saith, *1 Cor. 10. 31. Whatsoever wee doe it must be done to no other end then to the glory of God:* and therefore the said acts done by *Infidels* cannot be said to be done to his glory, because the said acts being done without faith, cannot possibly please God, and therefore such acts, done by *Infidels*, are doubtlesse sinnes, though in their owne nature they be no sins, but Morall Virtues.

6 Obiection.


If the premisses be true, then may an *Infidell* as well robbe his neighbour as relieue him with food or raiment: and so of the rest.

Answer.

God doth deeply graue Morall Virtues, or the workes of the Law, in the hearts of the *Infidels*, and thereby

thereby they are guided to doe some Morall Virtues, and restrained from doing many wickednesses: but they being without Faith, doe nothing to the right end. Also the *Infidels* for Morall Virtues (which beare but a shew of good workes) are by God rewarded with the praise and fauour of men, and other temporall blessings, for which the Morall Virtues were done, as the principall end of their action.

The second PRINCIPLE.

 *Ee of our selues, without CHRIST, can by Nature looke for no grace or pardon for our finnes at Gods hands, but hatred, wrath, and eternall condemnation for the same. Ephes. 2. 3.*

Notes

Notes upon the second Principle.

VHen wee offend or sinne against GOD, (whose person is of infinite worthinesse) our offence by consequence must needes be infinite, and therefore greater then by any meanes, wee of our selues can satisfie with condigne compensation, because Men and Angels, and all Creatures are vn capable of euery infinite action; they are finite both in strength and power, to doe or suffer. Wherefore seeing God of his Iustice cannot pardon sinne without condigne compensation, which man cannot possibly make; therefore man, of himselfe, can looke for no grace of saluation at Gods hand, who is perfectly iust, true, and faithfull, and alwayes the same, and like to himselfe, with whom there is no variablenesse, or *shadow of changing*. All Virtues attributed to God are essentiall

sentiaall and eternall, and not variable, as the Vertues in men, vvhich may be increased or diminished: All his Curses and Iudgements against sinne must be performed, as well as his mercifull promises: *Heaven and Earth shall passe, but no word of the Lord shall passe away unperformed.*

Marke 14. 31.
1 Pet. 1. 25.

The third P R I N C I P L E.



He Bloud of Christ Iesus crucified (because of the worthinesse of his person) is the onely meritorious cause, thing, and price, which can satisfie Gods Iustice for all mens finnes, and so make them a way to his fanour and mercy, Act. 20. 28. Iohn 1. 7. Rom. 3. 23. 24. 25. Iohn 3. 14.

Notes

Notes upon the third Principle.

First let vs behold Christ crucified, as the Scriptures doe describe him: according to which, he had no part from top to toe free from paine and griefe, but hung on the Tree, hauing his flesh torne with whips, his cheekes swolne with buffets, his face defiled with spittle, his head stucke full with Thornes, his eyes deiected for shame, his eares burning with taunts, his mouth sowred with Vinegar, his hands and his feete wounded with Iron Spikes, his bones vnioynted, his sinewes pricked and strayned, his whole body hanging by the sorenesse of his hands and feete; and lastly, (though he were dead) his heart pierced vvith a Speare, whence issued bloud and vvarer. And here further let vs aduisedly obserue in his Stripes, that Pilate hauing a purpose to saue the life of Christ, and not neglecting to satisf-

satisfie the people, (who were incensed against him) caused him extreemely to be whipped, and to be shewed to the people in that plight, with these words; *Behold the man*, to let them see that Christ had receiued very sufficient correction (no crime being proued against him) and so to with-draw them from seeking his death.

In crowning him with Thornes, let vs aduisedly note, that the Souldiers did not onely wreath him a thicke Crowne of Thornes, to sticke his head full of them, but after the putting it on, to fasten it, they did strike him on the head with their Caues.

In his nayling to the Crosse or crucifying, let vs aduisedly obserue, that besides the greatnesse and sorenesse of his wounds, which were worthy to be marked, they so strayned his body (least hee should stirre hand or foote) that all his bones might be numbred. The
great-

Psal. 22.

De Passio Dom.
cap. 7.

greatnesse of his Wounds *David* fore-sheweth in these words, *They digged my hands and feete*: noting how wide wounds they made, which were rather digged then pierced. How tender and sensible the Hands and feete are about other parts of the body, and what paine and anguish the pricking, straying, and tearing of the Sinewes, Ligaments, and Ioynts (which are very thicke and full of sense in those places) did breede and kindle in the whole body, *Nature* can teach vs without any further prooffe. Of the racking of his Ioynts *Bernard* maketh this collection out of *David*, *I am so strained* (saith *David*, in the person of *Christ*) *that my body, naked, being stretched like the head of a Timbrell or Drum, all my bones may be numbred, all my bones are out of ioynt; or pulled one from th'other.*

In this horrible torment of Stripes, Thornes, Wounds, Sinewes, and Ioynts, our Sauour hung on the

the Croise aboue three houres in most perfect sense, with extreame paine, vntill the very instant that hee miraculously breathed out his Soule. Hee who shortneth and lightneth the force of torments in his Saints, when they be grieuous, in his owne would doe neyther: hee spared not himselfe who knew how to spare his: hee dyed not by degrees as his Saints doe, his Senses did not decay, no pangs of death tooke holde vpon him, but in perfect sense, Patience and Obedience both of body and soule, hee did voluntarily by his infinite power resigne his Spirit (as he was praying) into the hands of his Father, without trembling or struggling, or any shew of sense of his paines: *who can sleepe when he will, as Christ dyed when hee would? who can lay aside his Garment, as Christ laid aside his Flesh? who can so leane his place as Christ left his life?* The laying downe of his life

*Bern. de Passio
Dom. cap. 41.*

*Aug. Tract 119
in Ioan.*

Ioan 10. 18.

1 Pet. i. 18. 19.

A blessed and
most necessary
note.

was no imposed punishment, nor forcible inuasion of death vpon him, but a voluntary *Sacrifice* rendred vnto God for our sinnes: and his blood thus shed vpon the Crosse, is a full and perfect satisfaction for our sinnes. We must not be so childish, as to thinke that the blood of Christ, in sensible flesh, is a perfect Sacrifice rendred to God for our sinnes, to satisfie Gods wrath, excluding the vnion, operations, and passions of his soule whilest his body suffered, and in the end dyed: but in the shedding of his blood wee must include all his suffering both of body and soule, which testifie his patience and perfect obedience, euen to the shedding of his blood vpon the Crosse.

Secondly, let vs see how the precious Blood and Death of CHRIST crucified, is of infinite vworthinesse and merit; for that in regard it must worke infinite things

things for vs, *to wit*, it must deli-
uer vs from eternall death in Hell,
and bring vs to life cuerlasting in
Heauen : in respect of eyther of
which it must needes be of infinite
value, or else it profiteth not : For
an infinite purchase cannot be
made without an infinite price,
this infinite price cannot be found
in our owne merits, whose thoughts,
words, and deedes are continually
cuill.

Shall vvee then seeke for it in
the cuerlasting paines of Hell?
they are neyther meritorious nor
infinite : meritorious they be not;
for to be eternally separated from
God can deserue no thanks with
God : if any man fall away from
God, God hath no pleasure in him,
saith the Apostle . And hee vwho
suffereth Hels paines is hated, and
no wayes beloued : for Christs sen-
tence shall be, *Departs from me you*
curst into everlasting fire. And as
Hels paines be not meritorious,

Heb. 10. 38.

Mat. 25. 41.

no more are they infinite in waight, but in time onely : for they must be euerlastingly suffered, before they can be infinite, and the Diuels and men which shall suffer them, cannot endure any infinite sense of paine, because they be finite Creatures : God onely is infinite : but the vengeance of sinne continueth for euer, because no creature is able to beare an infinite waight of punishment.

Since then neyther our owne merits, nor the paines of Hell, haue neyther worth nor waight sufficient in themselues to satisfie the anger, and procure the fauour of G O D, wee must seeke to Heaven, euen to God himselfe, for the true ransom of our sinnes, and redemption of our Soules, which wee can finde no where, but in the person of *Christ Iesuu*, who being true God, tooke our nature vnto himselfe, to become one with vs, and communicateth his spirit vnto vs,

to make vs one with him, and by the infinite price of his blood bought vs from the power of hell, and brought vs vnto God: for, neyther the Vertues of Christs humane soule, though they were many; nor the sufferings of his flesh, though they were painefull, are simply infinite, vntill wee looke vnto his person being the eternall Sonne of God. Then shall wee finde that God vouchsafed, *with his owne blood to purchase his Church:* and that *wee were reconciled vnto God, when we were his enemies, by the death of his Sonne.* Moreouer, concerning the infinite merit of Christs death and passion, if betweene the Creator and the best of his Creatures there be an infinite distance; then betweene the most glorious and blessed Throne of God in Heauen, and the most base and cursed Crosse of Christ vpon Earth, must needs be so infinite a distance that neyther men nor

Acts 20.28.

Rom. 5.10.

Phil. 2.

Angels can comprehend it : and by consequence the Obedience of Christ. (who being in the forme of God, humbled himselfe, and became obedient to the death, even to the death of the Crosse) was infinite, and did in farre higher degree please God the Father, then the Rebellion of Adams did displease him : for Adams disobedience was the Sinne of man, but Christs Obedience was the virtue of God, which Obedience being infinite, doth more then counteruayle Adams Disobedience, and for that cause the Iustice of God is better satisfied with the Obedience of Christ, then with the vengeance it might haue executed on the sinnes of men : for God hath no pleasure in the death of the vicked, neyther doth hee delight in mans destruction, but with the Obedience of his Sonne hee is well pleased, and therein his Soule delighteth : *This is my wel-beloued Sonne in whom I am well pleased :*

Loe

Mat. 3. 17.

Loe my Chosen, my Soule taketh pleasure in him : in which vvords God doth not onely note the naturall loue betweene himselfe and his Sonne, but hee giueth full approbation of his Obedience, as being thereby, as with a condigne compensation, fully satisfied for the sinnes of man.

But here is to be noted that although the blood of Christ crucified be a sufficient price to satisfie Gods iustice for the sinnes of all the world, if men could and would apply the same to themselves by Faith, yet it is effectuell onely to them who are vnited vnto Christ, so that Christ is theirs, and they are Christs : for they onely haue power to apply his blood vnto themselves by Faith. For euen as a so-ueraigne Salue, so *Christs* blood, hath sufficient virtue to heale all, and it is effectuell for the healing of those onely, vnto whom it is applied.

Seeing then there is no meanes to purchase our Redemption but by the infinire price of *Christs precious blood*: let vs highly esteeme of so precious a thing, and with all diligence seeke to make it ours, and to vse it to the glory of God, and not to our owne licentiousnesse: for being bought with a price wee are not our owne but his who hath bought vs, and therefore wee are not to serue our owne lusts, but to glorifie him both in our Soules and Bodyes, which are not ours, but his who bought vs. This is the very good and end of our Redemption, and it is the true libertie and happinesse of the Saints and blessed Angels in Heauen, *willingly and chearefully to serue the Lord by whom they were brought to that happinesse.*

The

The fourth P R I N C I P L E.



He Merits of Christ crucified, and his whole Person, and all his Graces and Benefits, stored up in his Man-hoode, are made ours, by being united unto him, as Members of his Mysticall Body, by Faith wrought in our harts by the operation of his Spirit dwelling in his Man-hoode, and from thence descending unto vs his Members.

Notes upon the fourth Principle.

THe mysticall vnion, whereby Christ and his members (which are all true beleeuers and they only) are actually coupled together into one mysticall body, is not carnall, as a thing to be vnderstood according to the common capacitie of

C 4 men,

1 Sam. 20.

1 Cor. 10. 16.

men, and therefore wee must not thinkethat Christ and his members are ioyned together by imaginati-
 on, as the minde of man, and the thing whereof he thinketh: or by consent of heart, as one friend is ioyned with another, as *Jonathan* and *David*: or by mingling together of substances, as when many ingrediencies are mingled together to make one medicine, or by corporall coniunction in touching, as Sea and Land are both ioyned together to make one Globe, and the part of a Building coupled together to make one Building: For although this misticall vnion betwixt Christ and all them who truely beleue in him, is a most reall, a most neere, a most straight, and a most sure, and indissoluble vnion, and coniunction. Yet is the same rather by experience felt in the heart of the true beleuer, then conceiued in his braine. The Iewes require Miracles, and the Grecians Arguments, vvhich they

darke wandring Soules.

29

they may comprehend with their wit and wisdom: But God giveth the grace of understanding his Mysteries to the simple and true of heart, and regardeth not the Wisdom of the wise, nor the Understanding of the prudent, in which things the proud doe glory. Therefore the true Beleuer, when hee findeth this Vnion to be aboue his capacitie yet because he is taught it by the Scriptures, hee beleueth it, as it were vpon Gods bare word, and by experience hee feeleth, that by Faith wrought in his heart by the Holy Ghost, Christ with all his Merits, Benefits, and Graces, is actually made his owne, and himselfe Christ; according to the *Covenant of Grace*, made vnto *Abraham*, and often repeated by the Prophets. *Ier. 32. 38. 39. 40. Ier. 31. 31. 32. Hos. 2. 19. 20.*

Moreouer, in the Scriptures we are taught three kindes of vnions, the first, is a *Naturall vnion*, or conjunction

Pro. 3. 32. & 34
Iames 4. 6.
Luke 1. 52.

Esay 29. 14. 19.

Gen. 22. 16.
17. 18.
Esay 59. 21.
94. 10.
Ezek. 37. 26.
27. 28.

junction in *nature*, vwhen sundry things are conioyned and coupled by one and the same *nature*, as the *Father*, the *Sonne*, and the *holy Ghost*, being three distinct *substistences*, are all one, and conioyned in one *God-head*, and diuine nature: but *Christ*, and the true beleeuers are not one as conioyned in nature; for then they twaine should be one body and soule. The second vnion, is a *Personall Union*, or an vnion in person, when things in nature different are so conioyned together, that they make one person, as the body and the soule make one man, and the *God-head* of the *sonne*, and his *man-hood* make one *Christ*, but *Christ* and the true beleeuers are not ioyned in person: for *Christ* is one person, and *Peter* a second person, and *Paul* a third person; and so many men as be true *Christians* or members of *Christ*, so many seuerall persons are they. The third kinde of vnion taught in the *Scriptures* is in the *spirit*:

rit : and this is the mysticall vnion whereby *Christ* and his members are spiritually ioyned together into one mysticall body, by the operation of his diuine spirit, descending from him the head to vs his members, applying *Christ* vnto vs, and creating faith in our hearts: whereby, as by our onely instrument on our parts wee apprehend and receiue *Christ*, and are vnited vnto him: and this vnion whereby *Christ* and the true beleeuer are thus actually ioyned together, because it is wrought and made by the spirit, is called a *Spiritual Union*.

In this *Union* the things vnited are the whole person of the true beleeuer, *to wit*, his *Body* and *Soule*, and the vvhole person of *Christ*, *God*, and *Man*: but yet they be so vnited, that the true beleeuer is first and immediately vnited to the humane nature or man-hood of *Christ*, and then by reason of the manhood to the word it selfe or diuine nature:

Iohn 6. 53. 56.

nature : For *saluation and life and the meritts of Christes obedience depend upon the fulnesse of the Godhead,* which is in Christ : but yet it is not communicated vnto vs, but in the flesh, and by the flesh of Christ.

This mysticall vnion may be in some sort conceiued more plainly by the consideration of the vnion of the naturall man and his members, when vvee consider how his soule sendeth forth from his head sense and motion to all his other members of his naturall body, and that although the soule cannot from the head send sense and motion to the other members of his naturall bodie without the meanes of *Arctures and Ligaments*; whereby the members of the naturall man are tied together, that by that meanes sense and motion may be conueyed from his head to the other members, and that yet the head and other members of the naturall body are not so fitly conueyed
and

and said to be the naturall mans members, because they be tied, and as it were, souldred together by artures and ligaments of the body, as for that they receiue life, sense, and motion from his soule: then how much more may we conceiue and say, That Christ, our Head, and we our selues be one mysticall body; *euē mysticall Christ's*: and that we be members of his mysticall body by the communion & preparation of Christs spirit, which being by nature infinit, standeth in no need of any carnal meanes to make this spiritual vnion by communicating himselfe from Christ our Head, vnto vs his members, although Christ and we his members be distinct persons, and farre distance each from other, as in the naturall man the head and the foote.

1 Cor. 12. 12.

Hence it is, that Saint Iohn saith, *Heereby wee know that wee dwell in him, and he in vs, because hee hath giuen vnto vs of his spirit.* And hence

it

it is, that Saint Paul saith, *If any man hath not the spirit of Christ, the same is not his.*

Gal. 2. 20.

Wouldest thou then know, that Christ is thine, and thou Christs as a true member of his mysticall body? then laying aside all carnall conceits, haue recourse into thine owne selfe, and trie whether with the Apostle Saint Paul thou feelest thy selfe, *both Body and Soule, to liue of Christs spirit*: for as thou knowest that the members of thine owne naturall bodie are thine owne members, because they receiue life, sense, and motion from thine owne soule; so every true beleeuer doth know that he is a member of Christ, because that by experience he feeleth that his owne person, *to wit,* his Soule and Bodie, hath receiued and doth liue of the spirit of Christ: and againe, as certaine thou dost know, that thy members doe not liue of my soule, nor my members of thy soule, and that whatsoever mem-
bers

bers liue of thine owne soule, are the members of thine owne body: and whatsoeuer members liue of my Soule are the members of my owne body.

Euen so dost thou know, that nothing doth, or can, liue of the spirit of Christ but Christ and the members of his body, and that whatsoeuer liueth not of Christs spirit, is no member of his.

Hence the Apostle Saint Paul (as comprised in the mysticall body of Christ, and by experience feeling the spirituall life which hee receiued from the spirit of Christ) saith: *I am crucified with Christ, but I liue: yet not I any more, but Christ liueth in mee, and in that I now liue in the flesh, I liue by Faith in the Sonne of God, who hath loued me and ginen himselfe for mee.*

Gal. 2. 20.

This mysticall vnion is in both the Sacraments acknowledged: for in the Sacrament of *Baptisme* all true belecuers who are partakers of the

the outward Sacrament of *Baptisme*, and thereby made and acknowledged to be members of Christs visible Body, *to wit*, his visible Church: are by one spirit, *to wit*, by the only spirit of Christ, working faith in them, made members of his mysticall body the *innvisible Church*: and in the Sacrament of the *Lords Supper*, as in token or remembrance that wee are made members of his visible Bodie, the visible Church; whose Body was broken, and his Blood shed for vs, wee communicate and participate our Bread and our Wine. So also by this outward action wee acknowledge the mysticall vnion vvhich wee have vvith Christ, and one with another by the participation and communion of his spirit, of which wee spiritually liue.

But the question may be yet further asked; how a man may discern and know, when himselfe, or any other is *spiritually dead*, and
when

when spiritually living, and indued with the spirituall life here spoken of.

To vyhich it may be answered, that as vvee be naturall men, although wee eate and drinke, and performe all other actions and vvorkes of men, vvho are naturally living in bodily health; yet vntill by our *union with Christ*, vntill by our *effectuall calling*, vntill by our *Iustification*, and vntill by our *Sanctification*, wee be made *new Creatures in Christ*, wee are dead in our sinnes, because vvee be no more able to doe any the workes of new creatures living vnto God in Christ, that is to say, we are no more able to doe any works acceptable vnto G O D, then the man naturally dead, is able to eate or drinke, or to doe any other worke or action of the man who is naturally living, because the vvhole naturall man, and euery part of him, is wholly corrupted

D

with

1 Cor. 2. 14.

Rom. 8. 5.

Ephes. 4. 18.

Ephes. 4. 19.

Tit. 4.

Esay 57. 10.

Prou. 28. 1.

Gen. 6. 5.

Phil. 2. 13.

Gal. 5. 24.

Rom. 7. 18. 19.

Rom. 6. 19.

with sinne, and therefore dead in sinne, for :

First, in his minde there is nothing but *blindnesse and ignorance, concerning heavenly matters.*

Secondly, his conscience is defiled, being alwayes either benumbed with sinne, or else turmoyled with inward accusations and terrours.

Thirdly, his will willeth and lusteth after that onely which is euill.

Fourthly, the affections of his heart, as *Loue, Ioy, Hope, Desire, &c.* are stirred and moued to that onely vvhich is euill, and neuer to that which is good.

Lastly, the members of his body are Tooles and Instruments of his minde for the execution of sinne.

All which corruptions and deadnesse in sinne are then onely cured, and wee made spiritually liuing vnto God, *When in Christ we be*

*be made new creatures by our effectual
union with Christ, by our effectuall
calling, by our Iustification and
Sanctification, which foure degrees
of our regeneration, howsoever
they in nature goe one before the
other, yet to make vs new crea-
tures in Christ, doe so concurre,
that the true beleuer or regenerate
person, finding himselfe to haue
the one of them, may assure him-
selfe hee hath them all: for,*

First, the true beleuer may
assure himselfe of this vnion vvith
CHRIST, when hee findeth that
Christ of his loue preuenting him
doth begin the vnion by commu-
nicating vnto him his holy Spi-
rit, dwelling in his man-hood,
through the ministerie of his holy
Word, and by the cooperation
of the same Spirit vvith his
word doth beget in him a liuely
faith, by which the true beleuer
on his part, as by his onely instru-
ment is actually vnited vnto Christ,

but this vnion is not perceiued by the regenerate person before he be called.

Secondly, therefore the true beleeuer may assure himselfe, that he hauing a lively faith, is effectually called to the knowledge of the things he beleeueth, for no man can effectually consent vnto the thing contained in the Word, much lesse by a lively faith beleeue the things herein contained, vnlesse hee be first by the ministry of the Word, instructed and called to the knowledge thereof; so *is*, by hauing his vnderstanding inlightned with the knowledge of the truth and his vvill thereunto perswaded.

Thirdly, the true beleeuer being by faith, as aforesaid, vnited vnto Christ, and called by the ministry of the Word to the knowledge of that which by a lively faith hee beleeueth, hee may assure himselfe of his Iustification; because

cause that the faithfull are iustified before G O D, by the onely imputation of Christs righteousness: for in what manner Christ was made a sinner for vs, in the same manner are wee made righteous by him: but Christ was made a sinner for vs by imputation of our sinnes vnto him, and therefore wee are made righteous before God by imputation of his righteousness vnto vs.

Againe, as vvee are made sinners (that is) guiltie of the first *Adams* transgression; so are wee made not guiltie, and iustified, by the obedience of the second *Adam*: but wee are made guiltie of the first *Adams* transgression by imputation, and therefore wee are iustified by the imputation of the obedience of the second *Adam*. Now the imputation of Christs righteousness vnto vs, doth as vpon the onely cause and reason thereof depend vpon our vnion with

Christ, made on our parts by faith onely.

Ephes. 2, 8.

Fourthly, the true beleever finding himselfe vnited vnto Christ, and Called, and lively Iustified, hee may assure himselfe of his *Sanctification*: for a *linely faith* is not of our selues, *but it is of GOD*. By it wee are in diuers respects both iustified and sanctified: by it wee are iustified, not formally, as by a *meritorious vertue* or part of *righteousnesse inherent in us*, but relatively in respect of the Object it apprehendeth, *to wit, as by it wee apply to our selues the righteousness inherent in Christ Iesus man-hood*: which of his owne meere mercie is imputed vnto all who lay holde therevpon by faith: but by it wee are sanctified, as by a *grace inherent in us*, as are also the graces of hope and charitie, and other sanctifying graces, which being in the man-hood of CHRIST without measure,

measure, are by his spirit from thence infused vnto vs in measure, to sanctifie vs, and make vs fit for the Kingdome of Heauen: and to speake both briefly and plainly of this matter, Faith is a chiefe part of our Sanctification, being, as it vvere, the roote both of other inward graces, and outward obedience which concur to our Sanctification.

The fift P R I N C I P L E.



Y the outward Ministry of the Word is conuayd vnto vs Christs diuine spirit, which also by the same Ministerie of the Word begetteth in vs Faith, whereby wee are actually united vnto Christ, and made one with him.

Notes vpon the fift Principle.

THE Doctrine of the fift Principle is taught and confirmed vnto vs by the whole Booke of the *Acts* of the *Apostles*: for throughout that whole Booke examples are expresly and plainly shewed vnto vs how the *Holy Ghost*, and Faith are giuen to the hearers, by attentive and reuerent hearing of the Word of *G O D*, preached by his Ministers, as in the second Chapter, three thousand who gladly heard the Gospell preached by *Peter* the Apostle, receiued the holy Ghost and beleueed: and in the tenth Chapter, and in diuers other places it doth appeare, that many of the Gentiles by hearing of the Apostles *Paul* and *Barnabas* preach, receiued the holy Ghost, and beleueed: the like appeareth in that Booke to haue beene done at the preaching of other Ministers of
Gods

Gods Word, as of *Philip and Ste-
uen*: and almost nothing else in
effect is taught through the whole
Booke but examples, how the holy
Ghost and Faith are given unto the
hearers, by attentive and reverend
hearing the word of God preached by
his Ministers.

And these examples doe ma-
nifestly confirme the truth of
Christs promise made to his Apo-
stles and their successours, that at
their preaching of the Gospell he
would be present with them, by his
holy spirit to worke Faith inwardly in
the hearts of their hearers. And
hence (for that saving Faith is
wrought in the hearts of the hea-
rers by the operation of the holy
Ghost accompanying the Word
preached) Faith is called the gift of
God, and the outward ministerie of
the Word wherewith the coopera-
tion of the spirit is ioyned, is by
the Prophet *Esay* called the *Sterne
of God*: that is by the instrument
where-

Matth. 28. 20.

Ephes. 2. 8.

Phil. 1. 29.

whereby the Lord declareth his might and power to bring vs to saluation, and by the Apostle *Paul*, it is accounted the wisdom of God to bring men to saluation: for (saith hee) seeing the world by wisdom knew not God in the wisdom of God (that is, by the consideration of the workmanship of the world, whereby God maketh manifest his exceeding Power and Wisdom) it pleased God by foolish preaching to saue beleeuers: as if he should say, although by the wisemen of the world, the preaching of the word of God is no otherwise made reckoning of, then of a foolish thing: yet with God it is the greatest and chiefeest wisdom to bring men vnto saluation, being heard and receiued with due reuerence.

Let vs therefore from hence know and vnderstand, and lay vp in our hearts for euer, that he or shee who doth not heare, or negligently heareth, the word of God preached by

by the lawfull Minister, yea, and doth not compasse and effect the hearing thereof without sparing cost or paines, *neglect their owne saluation,* and willingly remaine in the cursed state of damnation, vnder the tyrannie of the Deuill, because they neglect and despise the meanes offered vnto them by God, by which they may be made members of Christ, and of the house-hold of God. For, marke well also the prayer of Christ made a little before his Passion, how hee prayeth, first, for his Apostles, *to be made one with him,* and then for them *who shall beleene by the preaching of them and their successors.*

Iohn 17.20.

Hence let vs conclude these notes with the laying of the Apostle Saint Paul, *that there is no saluation without faith, and no faith but by hearing the Word of God preached.*

Rom. 10.

The

The sixt PRINCIPLE.

AS Faith is wrought in vs by the Ministerie of the word of God, so it is afterward by the same word during the whole course of our liues increased and made stronger in vs. Ephes. 4. 13. 1 Pet. 2. 2.

Notes upon the sixt Principle.

EVERY Christian, as hee is a naturall man, was borne of his Father and Mother, and is flesh of their flesh, and after his birth hee hath his beeing and subsisting in himselfe, and not in his Parents: but otherwise it is of euery Christian, as hee is a Christian, and of the Sonne of Adam, is in Christ made a new creature or regenerate man, and is become the Sonne of God,

God, hee hath in Christ, both the beginning of his new creation or regeneration, and also his being a new creature or regenerate man, and his continuing a new Creature, *to wit, Hee hath in Christ his beginning to be, and his being and continuing an holy member of his holy body, of his flesh, and of his bones:* But as a yong childe begotten after the flesh, after it is borne standeth in need of nourishment, thereby to be nourished and increased; so he that is made a new creature, or borne anew in Christ, by the seede of Gods word, must be fed with the same word that hee may grow in strength and spirituall increase, *till (as the Apostle saith) he become to be a perfect man, and to the measure of the age of the fulnesse of Christ, that is, vntill he be come to perfection it selfe; vwhereunto because vvee shall neuer attaine so-long as vvee liue in this world, vvee must all our life long be fed with the Word*
of

1 Cor. 1. 30.
Ephes. 5. 30.

Ephes. 4. 13.

of God : the want of which tooðe is a greater punishment then famine of victuals, as God testifieth by his Prophet, *Amos 8. 11. Behold, the dayes come that I will send a Famine in the Land, not a Famine of bread, nor a thirst of Water, but of hearing the Word of God, to wit, eyther publikely read or preached : by both vvhich vvee are effectually fed.*

But who must preach the same? such as are thereunto lawfully called : for as in a Kingdome vvell ordered, there is no man vvhich ought or may exercise any publike office, but by the appointment and commandement of the King, so none ought or can be accounted a *Preacher, Minister, or Pastor* of the Church of God, to preach his word, except according to Gods owne ordinance hee be lawfully called, and by his lawfull calling, haue from God his Commission to preach his Word : for
onely

onely to the Apostles immediate-
ly, and extraordinarily sent by
Christ, and to their Successors
lawfully called by Apostolicall suc-
cession, hath Christ giuen Com-
mission *publikely to preach, with spe-
ciall promise of his presence with
them at their Preaching*, by ioy-
ning the cooperation of his Spi-
rit vwith their Preaching: Also
Christ in his Prayer made a little
before hee vvent into the Garden,
prayed onely for his Apostles, and
them who shall belecue by the
Preaching of the Apostles and their
Successors,

Mat. 28. 29.
Luke 24. 49.

Iohn 17. 20.

The

The seauenth P R I N C I P L E.

Eith inwardly begotten,
and lying hid in the heart
of the true Beloner, or
Regenerate man, is by him
made manifest vnto others, by the
exercise of good workes, appointed of
God for him to walke in, Ephes. 2.
Marke 5. Rom. 8. James 2, 14.

Notes vpon the seauenth Principle.

^a A& 1. 14.
& 3.4. & 10. 2.
Mat. 7. 7.
Iohn 28. 36.
Ephes. 3. 19.
and 6. 18.
^b Marke 16. 16
Iohn 6. 53.
and 22. 19.
1 Cor. 11. 24.
^c Mat. 23. 2.
Acts 17. 11.
and 18. 26.
^d Prou. 19.

AMong good workes appoin-
ted for vs to walke in, are
principally to be remembred, the
^a Exercise of Prayer, both publike
and priuate: the ^b vse of the Sa-
craments, Baptisme, and the Lords
Supper: ^c hearing the Word of God
preached, with reading and confe-
rence: ^d relieuing the Poore: wil-
ling

ling obedience to Lawes both Ecclesiasticall and Ciuill in our seuerall vocations : f strong struing against, and subduing of our owne lusts and affections, by temperancie, continencie, humblenesse, kindnesse, patience, and such like, wherein vvee are admirably holpen, if with feruent Prayer & wee euery one particularly ioyne *an earnest examination of our owne thoughts, words, and deedes, by the tenne Commandements of God* : the true expounders hereof are the Prophets and Apostles : and also particularly apply euery one to himselfe, all the *Articles of our Creed*, which is an abridgement of all things by vs to be beleueed for our soules comfort, and defence against euery temptation and assault of the *World, the Flesh, and the Diuell*.

The reason of this seauenth Principle doth rise from the consequence of the fourth Principle : for as in the naturall man, the soule

E

doth

c Heb. 13. 17.
Rom. 13. 1.
1 Pet. 2. 13.
f Rom. 7. & 8.

g Psal. 119. 9. 57
Psal. 1. 2.
Iosh. 1. 8.
Psal. 14. 4.

1 Cor. 1. 29.

13. 5.

Rom. 8. 10.

1 Cor. 4. 20.

1 Cor. 16. 17.

Iohn 1. 5. 8.

doth communicate his effects to the body, with which it is coupled, and maketh his residencie in the body to be knowne by the outward workes and actions of the naturall man: Euen so doth Christ (vvith whom wee are one spirit) communicate the force and fruits of his Spirit vnto all them whom he hath vnited vnto himselfe, as himselfe testifieth: For saith hee, *I am the Vine, yee are the branches, hee that abideth in mee, and I in him, bringeth forth much fruit.*

Moreover, seeing God doth of right expect at our hands to be glorified by vs in the fruits of holinesse and righteousness, for the innumerable and vnspeakable mercies and benefites we receiue of him; and seeing (to take away from vs all excule of insufficiencie and weakenesse, that wee are not able of our selues to performe the things hee doth expect at our hands) he hath by our vnion with Christ,

accor-

according to his oath made vnto *Abraham*, giuen vs power to serue him in holinesse and righteousness before him all the dayes of our liues; no weaknesse can excuse our vnwillingnesse, and intollerable vnthankfulnesse, if wee neglect to glorifie him in the fruits of holinesse and righteousness, according to the power and measure of Gods grace giuen vnto vs, in all singlenesse and willingnesse of heart, being *the proper end of all his gifts and graces bestowed vpon vs.*

Ephes. 14.

For wherefore hath God elected vs? that we might be saued howsoeuer wee should liue? No: but he hath elected vs that wee should be holy and without blame before him in loue.

Why hath CHRIST redeemed vs from the hands of our spirituall Enemies? that being free from them wee might sinne more freely? No: but that *wee being deliuered from the hands of our spiri-*

Luke 1.74.75.

small Enemies, might worship him without feare in holinesse and righteousness before him all the dayes of our lines.

1-Pet. 2.24.

Wherefore hath hee freed vs from the seruitude of sinne? that we might haue the more freedome to sinne? No: hee hath freed vs from the seruitude of sinne, that wee might be the seruants of righteousness.

Ephes. 2. 11.

Wherefore doth hee regenerate vs by his Spirit, and create vs anew? that we should doe nothing our selues? No: *Wee are the workmanship of God, created in Christ Iesus to good workes, which God hath prepared that wee should walke in them.*

Deut. 30. 9. 10.

Why doth he bestow temporall benefits vpon vs? that like pamperd Horses wee should kicke against our Lord and Master? No: hee crowneth vs with his manifold blessings, to the end wee should keepe his Statutes and obserue his Lawes?

Lawes? Let him not therefore say or thinke, that he is a Christian or regenerate man, who bringeth forth no good workes to testifie his faith: and on the contrary side, who so bringeth forth the fruits of saving Faith, may assure himselfe, that hee is a true Christian, and a fruitfull Branch of the Vine, *Christ Iesus*, which cannot but bring forth fruit to the glory of God.

Many in the time of Saint *Iohn* the Apostle, did vvith vaine confidence say that *they had fellowship with Christ*, and yet they walked in darknesse. But the Apostle, the *1 Epist. 1. 6.* writeth plainly, that *they did lie*, and dealt not truly: and in like sort many an outward professor of the Gospell in our dayes, who is *in the Church, but not of the Church*, doth boldly boast and say, that hee hath as stedfast Faith and Hope in God and his Mercies, as any man: and that if in all the world there were but onely two to

bee saued, that himselfe should
 bee one of them two, and that
 not of any merit of his owne, but
 for Christs sake, and for his sake
 onely: and yet by conference with
 such, and by their vaine and wic-
 ked liues and conuersation, they
 doe bewray themselues, that *they*
walke in darknesse, and haue no
 true sauing knowledge of Gods
 mercie in Christ, and that all their
 goodly words of Faith and Hope
 are grounded vpon fleshly Pre-
 sumption, and not vpon Gods word
 inwardly taught them by the Spirit
 of God, which teacheth that the
 mercie and louing kindnesse of
 God should leade them to Repen-
 tance, *Rom. 2. 4.* and to become
 new Creatures, *2 Corinth. 5. 17.*
 and to crucifie the Flesh, vvith
 the affections and lusts thereof,
Galath. 5. 24. and to die to sinne
 and liue to righteousnesse, *Rom. 6.*
14. and to liue after the vvill of
 GOD. *1 Peter 4. 2.* For cleane
 con-

contrarily their conuersation and speeches, if you haue conference vvith them, saouureth onely of lewde ignorance and the lusts of the flesh, and that they make Gods mercy in Christ, but a cloake for their sinnes, that they may sinne the more franckely and securely, and set all vpon Christs score: they tast nothing of the Vnion which eue-ry true Christian hath with Christ, nor of the effectuall *Calling*, *Iu- stification*, and *Sanctification*, which are vnseperable to all and eue-ry one, vvho hath true and sauing Faith.

E 4 The

The eight PRINCIPLE.



He Workes of the regenerate person, or true Belconer, doe not merit or deserue, or are worthy of grace in this life, or Glory in the world to come. Rom. 17. 10. Rom. 8. 18.

Notes upon the eight Principle.

IF wee note the nature of the word *Merit* or *Desert*, wee may easily finde that merit or desert may haue place with men, but not with God: for in meriting or deserving a thing, we must be nothing in debt for it vnto him, of whom wee will be said to deserue it. Secondly, that the things wee bring to deserue by, be not his but our owne. Thirdly, that the things we bring

bring to deserue by, be at the least equall, or as much in value or worth as the thing wee will be said to deserue. But if any one of these conditions doe faile, there can be no merit or desert; much lesse then can the regenerate man by his vvorkes merit or deserue at Gods hands grace in this life, or glory in the world to come, seeing in the same are wanting all these conditions.

For first, whatsoeuer good works may be performed of the regenerate man, are due to GOD by a double right: namely, *by the right of Creation, and by the right of regeneration.* Hereupon Christ giueth warning vnto his Disciples, *When yee haue done all things which are commanded you, say yee, Wee are vnprofitable Seruants, we haue done that which was our dutie to doe.*

Luke 17. 10.

Secondly, whatsoeuer good thing can be done of the regenerate man, is certainly of God, who worketh in

Phil. 2.13.

1 Cor. 4. 7.

Rom. 8.18.

in vs both *the will and the deede*: And Saint Paul in another place saith, *What hast thou that thou hast not receiued?* and if thou hast receiued it, why dost thou boast as if thou hadst not receiued it?

Thirdly, *the Kingdome of heauen is of infinite value*, and therefore cannot possibly be purchased by the merits and deserts of finite Creatures. And hence Saint Paul saith, *I count that the afflictions of this present life are not worthy of the glory, which shall be revealed vnto vs.* Moreouer, admit that the regenerate mans carriage and gouernement be such of his outward parts, and also of his desires, affections, and lusts, that they breake not forth into committing of grosse sinnes, nor that hee giue so much as consent to his wicked lusts, but hate them and is against them, and bringeth forth many good workes, yet for so much as hee is not so cleane washed in the *Lauar* of
of

of *Regeneration*, but that some part of his inbred corruption, though it be not imputed vnto him, yet remaineth in him, hee can in Gods Iustice deserue nothing at Gods hands, but his wrath and condemnation: for, *the reward of sinne is death*; and *Hee breaketh the whole Law*, who by his inbred lusts breaketh the tenth Commandement, which doth not onely forbid consent vnto wicked lusts, (which is also formerly forbidden by the other Commandements) but goeth further, and forbiddeth that vvee be not so much as tickled with any kinde of Concupiscence or wicked lust, although our will consent not, yea, be against it.

Also, from this inbred corruption of the regenerate man springeth not onely omission of some good which ought to be done, but also wants and defects of his best deeds, and to speake all in a word, *Imperfection of Charitie*. For Charitie (which

Rom. 6. 23.

Iam. 2. 20.

Gal. 3. 10.

(which is a vertue with which wee loue that which ought to be loued; and so is the ground of all vertues and good workes) is in some more, in some lesse, but perfect Charitie, such as the Law of G O D requir-eth, (which cannot be increased) is found in none: no, not in the regenerate man, during his life. For hee cannot perfectly performe the Law of G O D, and loue God with all his soule, with all his heart, vvith all his minde, and his neighbour as himselfe. Hee must needs confesse vvith the Apostle Saint Iohn, *If wee say wee haue no sinnes, we deceiue our selues, and the truth is not in vs.*

1 Iohn 1. 8.

This imperfection of Charitie wrought through the force and violence of inbred corruption, is cleerely set forth and described by S. Paul in his owne person, propounding himselfe a true patternne of a man regenerated, *Romanes 7.* For in the 15. and 19. verses hee saith

saith, that this inbred corruption made him *to omit the good he would,* and *to do the euill he hated,* and in the 18. verse, that to will was present with him, but he found no meanes to performe that which was good: and in the 23. verse that his inbred corruption rebelled against the law of the minde, and led him captiue or prisoner to the law of sinne: and in the 25. verse, that it made him serue the law of sinne: and in the 22. verse it appeareth that hee speaketh of himselfe as a man regenerated who *delighteth in the Law of God concerning the inner man.* VVherefore, howfocuer wee profit by the worke of regeneration by God wrought in vs, yet doth our charitie & good workes, by reason of the force and violence of our inbred corruption, or originall sins, want somewhat of that they should be, and the wants and defects of our good deeds we doe, and the omission of the good deeds wee ought to

Iohn 1. 16.

to doe, are such, and so many, that wee of necessitie (though wee be regenerated) must alwayes without presuming vpon our merits and deserts, humbly for his mercie sake craue at Gods hands forgiveness of our trespases, with this assurance, that if we acknowledge our sinnes, *God is faithfull and iust to forgine vs all our sinnes, and to cleanse vs from all our vnrightheousnesse.*

Obiection.

It seemeth that there is little difference betwixt the true beleueer or regenerate person, and the vnbeleueer.

Answer.

The difference betwixt them is very great; for sinne doth *onely dwell in the regenerate person* against his will, but it *reigneth not*, nor is imputed to him, because hee is iustified and cleansed from his sinnes by faith in CHRIST IESVS: and in this sense in the Scriptures the regene-

regenerate man is sometime said to sinne, and sometime is said not to sinne. The regenerate man sinneth, in regard that sinne dwelleth in him, though it raigne not in him. And he sinneth not, because sinne is not imputed vnto him, but hee is iustified and clenfed from his sinne by the blood of Christ Iesus. But in the vnregenerate man sin raigneth with his will and consent: and his sinnes are imputed vnto him, because hee wanteth faith to iustifie him, and to cleere him from his sinnes by the righteousnesse of Iesus Christ.

Also, the regenerate man may say with Saint Paul, *I doe not the good I would: but the vnregenerate man contrariwise saith, I doe not so much euill as I would:* which howsoeuer hee speaketh it not in expresse words, yet hee hath it in his heart, as may appeare in couetous, ambitious, and contentious persons, and in Theeues, Fornica-

Rom.7.16.

tors,

tors, Drunkards, and such like, whose lusts are neuer satisfied: moreouer, whereas the vnregenerate man waxeth euery day vvorse and worse; the regenerate man contrariwise maketh proceedings in goodnesse. In vvhich (though they be small) it doth appeare that sinne doth not raigne in him, but in some measure is ouercome by him, and in him is in some manner mortified,

The ninth P R I N C I P L E.



THE true beleener or regenerate person may assure himselfe, that hee shall neuer be moued from the state of saluation, whereunto hee is effectually called by the ministerie of the Word, and that hee shall haue life euerlasting, and eternall glorie in Heauen.

The

*Notes upon the ninth
Principle.*

THE Gifts and Calling of God are without repentance, and with him there is no variable-
 nesse or shaddow of change, as God doth testifie of himselfe, *I am the Lord, and I change not.*
 Wee cannot attribute vnto God any change of decree, counsell, or will, concerning election or reprobation, vvithout vvicked blasphemie: for he that changeth his decree, his counsell, or his vvill, doth it because he seeth he might haue beene better aduised, or because hee seeth he could not haue brought his purpose to passe, as he would, both which doe argue imperfection and weakenesse, which are abhorring and farre from the nature of God, who is most perfect, and infinite in his Wisedome, Will, and Power, and in all his at-
 F tributes

Rom. 11. 29.

Iam. 1. 16.

Matth. 13. 6.

Psal. 135. 6.

Esa. 46. 16.

1 Cor. 2. 16.

tributes. *Whosoever pleaserh the Lord that doth bee, both in Heauen and in Earth, and in all places: and hee saith of himselfe, my Counsell shall stand, and my Will shall be done.* Therefore it is doubtelesse true, that some whom God hath elected to Saluation, shall certainly be saued, and others whom God hath reprobated shall certainly be condemned. But how may a man assure himselfe that hee is of the number of them vyho are by God elected and chosen to saluation? The Papist saith; because predestination to saluation and reprobation is in God, and not in vs; no man can assure himselfe of his election to saluation, except that God doe expressly by some Angell outwardly, or spirit inwardly, say vnto him that he is predestinated to life euerm-lasting. After which sort Saint Paul and some few other Saints had their predestination reuealed vnto them: and to confirme their opinion

nion, they alledge, that no man knoweth the secrets of God, but the spirit of GOD; as no man knoweth the secrets of man but the spirit of man who is in him. Against which the true beleuer saith, that *God is not to be tryed to speciall reuelations onely.* For by other meanes also hee doth reueale vnto euery true beleuer the certaintie and sure knowledge of his election to saluation. For, saith the true beleuer, although that God doth not by any speciall reuelation say vnto mee particularly and by name; thou art elect and predestinated to life euerlasting: yet by the cooperation of his holy spirit, ioyned in my heart with his word, I am by the generall propositions of the Word instructed and assured, that I am predestinated and elected to life euerlasting. As for example, the Scripture teacheth generally, that this is the will of God, that *euery man who belee-*

Ioh. 6. 40.

length in Christ should haue euerslasting life: from which generall proposition by the inward perswasion of the holy Ghost. I perswade my selfe by the certaintie of mine election to saluation, because by experience I finde and know, that by the ministerie of GODS Word is wrought in mee sauing faith, vvhich alwayes is grounded vpon the certaine knowledge of Gods promises reuealed in his Word, and not vpon ignorant presumption, and vaine imaginations. Againe, the Scripture generally teacheth, that as many as are led by the spirit of God,

Rom. 8. 14. 17

they are the Sonnes of God, and if Sonnes, Heires also of eternall life. From which generall proposition, I perswade my selfe, that I am certainly an heire of eternall life. First, because by the cooperation of the Spirit of God, with the doctrine of the Law, I finde my hard stonie heart softened, and my conscience pricked and wounded, while

I apply vnto my selfe the curses of Gods Law, and his fearefull punishments prepared for the wicked. Secondly, because by the further cooperation of the same spirit with the doctrine of the Gospell, I doe not onely finde CHRIST IESVS crucified, to be the onely sufficient meanes to free all men from Gods curses and punishments, but also I relie upon him onely for mine owne saluation. Thirdly, because I doe not onely loue Christ, (who loued me first, and gaue himselfe for me) and all true Christians and his doctrine, and all his commandements, but also I loath sinne, and my selfe for my sinnes, I desire nothing so much as by all meanes to be deliuered from sinne, and wholly to serue God in holinesse and righteousness.

Now for so much as I doe, and boldly may, by the Word of God, assure my selfe, that these things cannot possibly proceed from my

sinnefull and corrupt flesh, nor from the Diuell, but they are the proper and only worke of the holy Ghost, I being thus led by the spirit of God, may out of the said generall proposition assure my selfe that I am one of his sonnes, and therefore am *heire of eternall life*. And in like manner from other generall propositions of the Scripture euery true beleeuer or regenerate person by the applying the same to himselfe, may make himselfe sure, and certainly know, that hee is by God elected to saluation, and that how vveake soeuer his Faith bee, and how often soeuer by frailtie he sinneth, yet (because Gods vvill and election is vnchangeable) hee *shal neuer be remoued from the state of saluation, whereunto hee is effectually called, but shall haue life everlasting and eternall glory in Heauen.* The true beleeuer standeth not in his owne strength, but he is kept by the power of God through faith vnto saluation.

saluation, It is God which stablisheth him in Christ, his life is hid with Christ in God.

2 Cor. I. 21.

Col. 3. 3.

Obiection.

It is a proud and Hereticall arrogancie and presumption (say the Papists) for a miserable Sinner to assure himselfe that he shall bee saved: and to confirme their opinion, they alledge these places of Scripture, and many others: *Pass the time of your dwelling here in feare. Blessed is the man who feareth alwayes. Be not high minded, but feare. Make an end of your Saluation with feare and trembling.*

1 Pet. 1. 7.

Pro. 28. 14.

Rom. 11. 20.

Phil. 2. 12.

Answer.

The true Beleueer doth not ground the assurance of his saluation vpon his owne vvorkes, or worthinesse (for that were indeed proud Arrogancie, and Hereticall Presumption) but hee groundeth the assurance of his Saluation vpon the mercifull and immurable Promise of God onely, which is

no Presumption, or Arrogancie, but true Christian Humilitie, giuing all glory to God. And the more that the true Beleeuer thus groundeth his assurance vpon God onely, renouncing viterly *all worthinesse of his owne*, and feareth his owne weakenesse, the more hee is stirred vp to pray vnto God for his assistance: and by experience hee findeth the assistance of Gods holy Spirit granted vnto him: and the more that hee findeth by experience Gods loue and fauour towards him, in giuing vnto him the assistance of his holy Spirit, the more hee loueth God and feareth to offend *so gracious and mercifull a God*; and more and more learnes to distrust his owne worthinesse, and to cleaue onely to Gods power and assistance, and to assure himselfe of his Loue and Favour vnto the end. Therefore *Dauid* ioyned these together; *Serne the Lord in feare, and reioyce in trembling, Psal. 11. 2.*

Noting

Noting thereby, that Gods Children feare, yea, euen tremble in regard of their owne infirmities and corruptions, and yet at the same time they are filled with ioy, in respect of their full assurance of Gods loue and fauour, and of their owne Saluation.

Obiection.

The true Beleeuer cannot haue certaine knowledge and assurance of his saluation, because his Faith is full of doubting, which Faith is opposed to full assurance.

Answer.

The true Beleeuer is to be considered in his two parts: the Flesh and the Spirit; the part regenerate & the part unregenerate, which continually fight and strue one against the other. And as the parties themselves are opposite, so are their qualities and fruits: for in the Spirit is Faith, Hope, Love, Zeale, Joy in the Holy Ghost, and such other sanctifying graces: In the Flesh is

Doubting,

Doubling, Infidelitie, hatred of God, Presumption, Desperation, Coldnesse, Dulnesse, yea, Deadnesse in Religion, Senile Feare, Horror, and such like Corruptions, so as wee may say with the Apostle, I know that in my flesh (that is, in my vnregenerate part) dwelleth no goodnesse: and sometimes the one, and sometimes the other hath the vpper hand, and yet alwayes retaine their owne nature and properties. So that it cannot be denyed, but that the Faith of the true Beleuer (which is an infused grace of the Spirit) is assaulted of doubting: but this doubting being a fruit of vnbeliefe, which is an inbred corruption of the Flesh, cannot be a commendable virtue of Faith (as the Papists doe teach) neyther is it of the nature of Faith, which in it selfe is certaine and assured and not doubting: neyther is it any way incident vnto Faith, but it is a fruit of vnbeliefe, which is opposed vnto Faith,

Rom. 4.

Rom. 4. 20. And consequently, though Faith be assaulted of doubting, yet in it owne nature it doth remaine certaine and assured, and still lyeth sucking nourishment out of *Gods gracious Promises*, and still retaineth its propertie of certaine perswasion, though in the conflict with doubting, it doth not exercise it so manifestly, and in such measure, as before and after the Conflict of temptations: And no more is doubting (comming vnto the true Belceuer from the boysterous blasts of Infidelitie, being a fruit of the Flesh) of the Nature of faith, being a fruit of the Spirit, then the shaking of a tree (comming from a tempest of winde by outward accident) is of the nature of the tree.

Lauds Deo.

A



A deuout Prayer, for all
Christians, and all times.



O LORD, vvhich hast
vouchsafed of thy vn-
speakeable goodnesse,
to make and ordaine
me thy creature, to liue
in this transitorie life, giuing me a
reasonable Soule, by which I know
thee, my Lord and my God. O most
blessed Lord, I wretched sinner con-
fesse my wicked and abhominable
sins, I humbly aske of thee mercy
and forgiuenes for the same: grant
mee thy strength to stand sure in
faith, thy knowledge to worke thy
blessed will, thy power to resist all
errours and wicked imaginations:
thy wisdom to know the truth,
giue

giue me thy help, I humbly beseech thee, that thy holy Spirit may guide me, and all the thoughts and desires of my hart, for the thoughts of men are miserable, and their deedes vn-certaine : comfort therefore my soule, let it walke in thy Lawes and wayes, and worke thy will; suffer no worldly perswasions to take place or roote in my heart, but by thy holy Spirit, so direct my wayes and works, that they may be acceptable in the sight. Suffer not my soule to perish, whom thou hast so dearly bought, but for thy mercies sake haue mercy vpon mee, make me poore in spirit, low in heart, content with my calling, and let my Soule rest in thee, let mee loue thee as a Father, a Forgiuer, a Sauour, and feare thee as a Lord, a Iudge, a Re- uenger. O Father, put from me my sinne and wickednesse, make me to walke in the way of thy Command- ments; let me reuerently feare thee and stand in awe of thy iudgements.

Let

Let me loue thee as a Sauour, honour thee as a father, reuerence thee as a Lord, and feare thee as a Iudge. Grant me grace to set thy feare before mee, to stand in awe of thee, and of thy Iudgements, that I doe nothing to prouoke thy heauy displeasure against me, that I may walke in thy feare and holy ordinances, and imbrace those vertues that shall evidently declare my faithfull loue, true honour, vnfained repentance, and humble feare toward thee. Haue mercy, pittie and compassion vpon mee most miserable sinner, for my offences are horrible, great, and grievous, but I appeale to thy mercies which is about thy workes. O let me liue with thee eternally, and not dye though I haue deserued it. make me a vessell of thy grace and mercy, that I may praise thy name: let not my sins seuer me from thee, but let me magnifie thy power and mercy. O gracious God, glue mee true, hearty, earnest, and vnfained Repen-

Repentance, that I may from the very bottome of my heart continually lament my manifold finnes and transgressions, my vnthankfulnesse towards thee for all thy mercifull benefits abundantly bestowed vpon mee; Alas that euer I became so wicked and vnkinde a Creature, to displease so good a Lord, so louing and mercifull a Father: O forgiue me for thy most deare mercies sake, forgiue mee all my finnes that euer I haue committed against thee, let me neuer more offend thee, but alwayes gladly serue thee in righteousness and holinesse all the dayes of my life, gouerne and guide my heart in thy true faith, feare, and loue, that in all my thoughts, words, and deedes, I may glorifie thy holy Name: to whom be all glory, praise, power, and dominion, now and euermore. *Amen.*

F I N I S.